Today’s News Special

Slavoj Zizek s arguing that then comes the images or image-footage and so many innovations of photographs and montages, perhaps.

I. Slavoj Zizek argues –

The historical format of the Soviet period was also then a history of intellectuals talking and debating and meeting and discussing Marxism,

In a sense to argue today that they were animators, they were film-makers and engineers and computer organisers is not found at all.

I argue it is the basic question that in Soviet history especially there is a problematic we keep arguing. But actually it is seen in plain history better –

See a Figure in a Camera

Public Transportation and the Changing Face of Buses and Protest of them

Now I articulate this to Slavoj.

I imagine a poor living culture and some old conversations.

I though articulate it to more and more our present and how we are on the computer talking.

I also mean it is like a pure process of following Soviet Marxism and Marxism in this new or old way of in fact following the process a bit, I meant as personal photographs.

The process then is simply organised as –

A. Working Class protests

B. Parties and Communist Party

C. Soviet history

D. I mean it is just gatherings and protests nonetheless.

n fact then Sirohi argues it is just at some level a simple intellectual gathering and conversation.

I also mean these images are making it too beautiful for us.

In one sense personal and in one sense political.

See it as a style of what is called montage.

Photographer: William Harper.

We mean just the process of evaluating the economics and just the process of elaborating economics is enough

Be a winner of a award.

Do not do actual economics.

Be a peaceful person.

But attack the establishment.

Do a police riot.

And do mass politics.

Do a lot of student politics.

He means student politics especially.

Let students elaborate economics in the Polish Consulate gates.

Let them organize a critique.

Of what is called then criticism.

Why this is auto-production is because it is an free praxis in that Antonio Negri sense.

That process is our economics.

Our economics is to talk about wages right now in the coal worker section.

We mean it as kitsche.